

A V
S E R M O N

Preach'd at

W H I T E H A L L,

O N

T H U R S D A Y, *June 7.* 1716.

B E I N G T H E

Day of Publick Thanksgiving to
Almighty God, for Suppressing the
late Unnatural Rebellion.

And at the

C H A P E L at *Highgate,*
J U N E 10.

By LEWIS ATTERBURY, L. L. D.
And Chaplain to HIS MAJESTY at *Whitehall.*

L O N D O N: 

Printed for J. ROBERTS, near the *Oxford-*
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A
SERMON

Preached at

W H T E H A L L

ON
THURSDAY, JUNE 7 1716.

BEING THE

Day of Public Thanksgiving to
Almighty God for the
late Uninterrupted Peace



And at this

CHAPEL at Whitehall
JUNE 10

By Lewis ATERBURY, D.D.
And Chaplain to His Majesty

L O N D O N

Printed for J. Koser, near the Old
Church, in St. Dunstons Lane. MDCCLXVI.



To the Right Worshipful
 Sir *William Asburst*, Kt.

And the Rest of the
 G E N T L E M E N,

Who desired the P U B L I C A T I O N
 of this S E R M O N.

G E N T L E M E N,

I Have now answer'd your repeated Desires of making this Sermon publick; tho' I am still apprehensive, lest what you so well approv'd of when deliver'd from the Pulpit, will be less so when it comes from the Press. However, I have this Encouragement, that your known Zeal for the Government, and that Candor with which you receive the rest of my Labours,

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will

DEDICATION.

will incline you to think well of whatsoever is honestly design'd to vindicate the Honour of the Crown, and to promote the Peace and Welfare of the Nation. And besides, I am not without Hopes, that another Part of my Auditory may become sensible, how little Reason there was for those unjust Censures which were pass'd on it. I would not willingly give any one just Cause of Offence; which 'tis impossible always to avoid; but shall be the less concern'd, if you accept of it as a Mark of my Grateful Sense of your many Favours, and with what particular Value and Esteem I am,

Your much Obliged,

Humble Servant

to Command,

LEWIS ATTERBURY.

down, are come hither up. And this our



second, and to let the next Relations in

Variance one against the other

against his Father and the Daughter

Let every Soul be subject to the Higher

Powers. For there is no Power but of

God: The Powers that be, are or-

dained of God.

to us, what Pernicious Effects would re-

WA^S the great Objection,

both of the Jew^s and Hea-

thens, against Christ and his

Disciples, that they were

the Occasion of promoting

Strife, and Contentions, and

Sedition in the World. Our Saviour

was accus'd before Pilate, the Roman

Governor, that he made himself a King,

and therefore was no Friend to Caesar.

And the Inhabitants of Thessalonica ha-

ving drawn Jason, and certain of the Bre-

thren, unto the Rulers of the City, cry'd,

These that have turn'd the World upside

down,

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down, are come hither also. And this our Blessed Saviour foretold, That he was not come to send Peace upon Earth, but a Sword, and to set the nearest Relations at Variance one against another, the Son against his Father, and the Daughter against her Mother. Not that this was the Design of the Holy Gospel, or that its Precepts had any natural Tendency thereto ; but hereby was only denoted to us, what Pernicious Effects would result from the Propagation of it in the World, by reason of Men's corrupted Natures, and vicious Inclinations. For the Gospel of our Blessed Saviour, was a Gospel of Peace, a Message of joyful Tidings, sent by that Prince of Peace, who came on Purpose ; First, to Reconcile lost Man to God, and then to cement and join their Affections one to another. And whoever will seriously contemplate both the Precepts and the Example of our Blessed Saviour, he will find in them a general Tendency to

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to promote the Well-being of Societies; and the establishing of Love, and Peace, and Friendship in the World; and that those Duties of the Second Table, which aim most directly at this End, are most warmly press'd, and urg'd with the greatest Force of Argument.

The Apostles also, in all their Epistles, follow'd their Lord and Master in the same Track, and made it their Business to recommend Humility, Meekness, Justice, and Charity; and to persuade Men to a peaceable Subjection to the Laws of that Government, under which they liv'd: So that tho' they might be accus'd and persecuted for Christ's Sake, and the Testimony of a good Conscience, yet they should not suffer as Evil Doers.

And such Exhortations as these, are frequently inculcated and press'd upon us in the Books of the New Testament; and particularly in the Text: *Let every Soul be subject to the Higher Powers; for there*

there is no Power but of God: The Powers that be, are ordained of God.

That we may the better understand the full Import of these Words, I shall shew,

I. Who are meant by the Higher Powers.

II. From whom Subjection is due to them.

III. In what Instances this Subjection ought to be paid.

IV. What powerful Obligations lie upon every good Christian so to do.

I. Who are meant by the Higher Powers.

Now by the Higher Powers, in the Text, are plainly denoted to us, all those in whom the Sovereignty, or Administration of the Publick Affairs is plac'd; whether it be in that Person, or Persons, who are invested with the Supreme Power; or those Inferior Magistrates,

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strates, who have their Authority derived down to them by a Lawful Commission : All those who have any Share in the Government, whether in Church or State, have an undoubted Right (in the Execution of their several Offices) not only to our *Obedience*, but *Subjection* also.

These Words, *the Higher Powers*, are laid down in the Text in the most general Terms ; Terms which comprehend all the different Species of Government ; denoting to us, That in whatsoever Kingdom or Nation the Gospel of our Saviour should be preach'd, every good Christian ought to yield Obedience to those *Powers* ; *i. e.* to those Persons who are invested with Power and Authority, by the Establish'd Laws and Government of the Country ; whether those *Powers* be *Christian*, *Turks*, or *Infidels*, they are the Ordinance of God, and have a Divine Right to our *Obedience* and *Subjection*.

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The Gospel of our Saviour did in no wise alter, or limit the Legal Rights of Soverain Princes; but only add a stronger Sanction to their Laws, and establish them on a surer Foundation, and more powerful Motives. As will further appear, by considering,

II. Who those Persons are, who ought to yield *Obedience* to those *Higher Powers*.

'Tis every Soul; i. e. every one, of what Order, Rank or Degree soever, who lives under the Protection of the Soverain Authority, and reaps the Benefit of the Law, ought to pay his Obedience to it.

The Expression seems to be level'd against those converted *Jews*, who had entertain'd a false Notion of *Christian Liberty*; and thought, that by being baptiz'd into the Church of Christ, they were freed from the Obligation of *Political Laws*, as well as the Rites of the *Mosaical Dispensation*; and being made

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made Freemen in Christ, and purchased with his Blood ; they ought to continue no longer in Bondage to the *Romans*, or be Slaves to any one.

The Apostle in the Words of the Text endeavours to obviate this Mistake, by shewing them; that the Freedom which Christ purchased for them, was of a Spiritual Nature ; that he did not come to alter the Constitutions of the Empire, or to intermeddle with Secular Affairs ; but only to assist sinful Men to subdue their Spiritual Enemies, and to make them better Men, and by Consequence better Subjects ; by adding a farther Obligation to their Obedience, and engaging his Disciples by more powerful Motives, than they were Conscious of before. For by these Words, *Let every Soul be Subject*, he intimates to them, that those who before they were converted to Christianity, obey'd their Governors chiefly from Temporal Inducements, should now perform this Duty more cordially, and *ex animo*, with all the Powers of their Souls, and

most affectionate Endeavours, as being oblig'd to it, by the Laws of their God, as well as the Constitutions of the State in which they liv'd. And because there might arise an Objection amongst those New Converts to *Christianity*, That by the Law of *Moses*, they were requir'd to yield Obedience, only to a King of their own Nation, Deut. 17. 14, 15. *When thou shalt come into the land which thy Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are round about me: Thou shalt in any wise set him king over thee whom the Lord thy God shall choose; one amongst thy brethren shalt thou set over thee (i. e. of thy own Nation) thou mayest not set a stranger over thee, which is not thy brother.* In answer to this Objection of the *Jews*, the Apostle in the Text, Commands every Soul, the *Jew* as well as the *Gentile*, to be Subject to the Higher Powers; and then presently enforces his Command with this Powerful Reason; *For there is no Power but of God*

the Powers that be, are ordain'd of God. As if he should have said, That Government in general, is a Divine Ordinance, and all Governors Act by God's Commission, and are supported by his Power and Authority, and therefore have a Divine Right to the Obedience of all those who live under their Protection, and on this Account ought to be subject to them. This being settled, we shall the better discern,

III. In what Instances we ought to be *subject to the Higher Powers.* For the Providence of God may so order it, that Christians may be driven into such Countries, where *Iniquity is establish'd by the Law of the Land*, Idolatry made a Principal Part of their Religious Worship; and their Obedience requir'd to such Commands, as plainly and directly thwart the Law of God. In such Cases as these, we are told in the Holy Writ, *that 'tis better to obey God than Men*; and that we ought to suspend our Obedience to these Higher Powers upon
Earth,

Earth, when he that is Higher than the Highest, lays claim to it. But is not our Obedience to Civil Magistrates limited also by the Laws of the Land; and are not the Municipal Laws of every Country, the Rules and Measures of Subjection? 'Tis certain, that they are so in all limited Governments, provided that these Laws are just and equitable, and agreeable to the Will of God, revealed in his Holy Word; and then they are comprehended under the Divine Canon; and only Streams and Rivulets, which flow from that vast Ocean, into which they direct their Course again: And the Difference between an Absolute Government, and one that is Limited, with relation to our Obedience, seems to lie chiefly in this; that in the one, the Will of the Prince, in the other, the Will of the Legislative part of the Government, sufficiently publish'd and made known, is the Rule and Measure of *Subjection* and *Obedience*: And both of them are so far, and no farther, obliging, than they are conformable

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able to the Will and Pleasure of the great Lawgiver of the World.

But here great Caution is to be used, that we do not endeavour to justify our Non-compliance with the Will of our Governors by any slight or trivial Pretext, or suspend our Obedience to their Commands, unless in such Cases where we are oblig'd to act otherwise, either by the known Rules of our Duty towards God, or by the Laws of the Land. Nay, if there remains the least Scruple upon our Minds, which Track we ought to take; I think 'tis our safest way, to comply with the Commands of our Governors, and to submit for Peace sake; and then we shall be more excusable, tho' we should be in the wrong; than factiously and seditiously to happen upon the right.

Nay farther, In all such Matters as concern our private Affairs, a good and peaceable Christian would rather recede from his own Right, and deny himself in his own particular Interest, than give any Disturbance to the Government under which

which he lives. For if the Christian Religion enjoins us, not to resent every private Injury or Affront, but to *forgive our Enemies, and to do them good for evil*; much more ought we to behave our selves quietly and peaceably towards our Governors, tho' we should meet with some hard Usage, or injurious Dealing: The publick Good ought to over-balance all private Interest; and the Common Weal and Advantage of the Community, be the chief Aim and End of every good Subject.

Nor ought our Obedience to be confin'd only to our Actions; our Words ought to be govern'd by the same Rule, and directed to the same End: For how ridiculous is it, for Men to lay claim to the Character of Loyal Subjects to their Prince, because they can be charg'd with no seditious Practices, when *the Poison of Asps is under their Lips*, and they are continually venting their virulent and seditious Speeches. The Fear of Punishment may restrain the outward Act; but a due Sense of their

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their Duty, would make them careful, that no disloyal Word *escape the door of their lips*; and that by no unwary Expression, they infuse Jealousies into the Heads of ignorant and unthinking People; nor propagate, much less forge, any groundless and fabulous Reports, tending to the Prejudice of the Government, or to depreciate those who are in Authority. Every good Subject will make it his Business, to discountenance Faction and Sedition, and to calm the Minds of such weak and discontented People, as are easily wrought upon by designing Men.

But this is not all: For Christian Subjection doth not only import, that we yield Obedience to the Laws of the Government in Word and Deed, but also in Thought: That we have a Principle of Loyalty settled in our Hearts; and that we be affectionately zealous for the Publick Good. And therefore the Laws of our Land place the Source and Original of Treason in the Heart; tho' it can be discover'd only by the Overt-

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Act:

Act : And the wisest and most powerful Prince, has long since given us this Excellent Advice ; *Curse not the King, no not in thy thoughts, and curse not the rich in thy bed-chamber : For a bird of the air shall carry the voice, and that which hath wings shall tell the matter.*

Princes have quick Ears, as well as long Hands ; and the most secret Plots are wonderfully discover'd to them : Nay, there is no Man secure in the Privacy of a design'd Mischief ; for what is contriv'd in the Heart, naturally vents it self by the Tongue ; and a Man of evil and traiterous Devices, will at last meet with his deserved Punishment.

And thus having explain'd the Words of the Text, and fix'd the Notion of *Subjection to the Higher Powers* ; I come to shew,

IV. What Obligations lye upon every good Christian, to comply with these Rules, and to practise this so necessary a Duty.

And here I shall only insist upon such Arguments as are included in the

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Words of the Text, and the following Verses ; which arise from the Consideration, 1st, of our Duty ; 2^{dly}, of our Interest.

1. 'Tis the Duty of every good Christian, to yield *Obedience to the Higher Powers* ; because the Original of all Power is from God : 'Twas God that instituted and ordain'd it at the first, and still protects and defends Magistrates in the Exercise of it.

The Text tells us, *There is no Power but of God*. This we are taught by the Voice of Nature it self : For we are all born Subjects to those who take the Care of us in our Infancy, and under whose Government we are, whilst we are unable to direct our own Actions. Our Parents have a Natural Right to our *Subjection* : And since every Kingdom is but One Great Family, therefore the Father or Supreme Governor of this Family, has a Natural Right to the Obedience of all those, who are born under his Jurisdiction.

This was the first Rise and Original of Government, in the first Ages of the World ; and the Matter of Fact is recorded in the Holy Writ.

All Government then (like the Government of God himself,) was at first absolute, and had still continued so, had Mankind persever'd in their primitive Innocency : But when thro' the Corruption of Human Nature, the Lusts and Passions of Mankind got the upper Hand of their Reason ; then Lawful Power degenerated into Tyranny ; Violence and Oppression cover'd the Face of the whole Earth ; The People also became notoriously factious and seditious, querulous and repining, and impatient of Government ; even when they had God himself for their King : And then it became necessary to enter into Compacts and Agreements, for their mutual Preservation ; and to distinguish between the Prerogative of the Prince, and the Liberties of the People ; and to set Bounds to the Power of such Governors, who made their ungodly Wills

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the Law, and perverted all manner of Justice to serve their Ambitious Designs; so that, tho' the Original and Fountain of all Power is the great Creator and Governor of the World, *by whom Kings Reign, and Princes decree Justice*; yet the limiting of this Power doth proceed either from Concession, or Contract between Men; and therefore, what is in the Text call'd *the Ordinance of God*, is in 1 Pet. 2. 3. call'd *the Ordinance of Man*.

But because the greatest Danger generally lies on the other Hand, and the most pernicious Effects proceed from the Stubbornness and Disobedience of the People; therefore, to inforce this Natural Obligation of Subjection to the *Higher Powers*;

II. God has superadded many positive Commands, and frequent Exhortations to Obedience.

There are so many Texts, both in the Old and New Testament, purposefully writ to inforce this Duty, that I should abuse your Patience, should I insist upon them; especially, since 'tis sufficiently

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ficiently evident from the Words of my Text ; *Let every Soul* (says the Apostle) *be subject to the Higher Powers,* This is the positive Law and Commandment of God ; and the Sanction follows in the next Verse : *For he that resists, shall receive to himself Damnation, (i. e.)* he shall be condemn'd in this World, for doing an unjust and illegal Action ; and without a sincere and hearty Repentance, shall be liable to eternal Punishment in the World to come. And therefore Princes and Magistrates are in the Holy Scripture call'd *Gods* ; not only because they are God's Vicegerents, and appointed by him to be Ministers of Good to us, protecting us from our Enemies, promoting the Good and Peace of Societies, securing us in the Enjoyment of our several Properties, and hindring us from worrying and destroying one another ; but also because they are delegated by God, to receive that Homage and Obedience, which is due to him, and the Tribute of our grateful Resentments for those Blessings, which thro' their

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their Ministry are bestow'd upon us. And therefore to resist them is to resist the Ordinance of God; to speak Evil of these Dignities, or to defame their Government, is to withdraw our Obedience from God himself, and to fly in the Face of our Supream Lord and Governor.

But because the most Turbulent and Seditious Heads of Parties, are generally Men of Atheistical Principles, having no Fear of God before their Eyes, nor Sense of their Duty to their Prince; the Apostle makes use of another Argument in the Text, and tells us, *That Rulers are a terror to evil doers, and bear not the sword in vain; and that those who will not be subject for conscience sake, must be compell'd by the Sword of the Magistrate, to come in and Obey, or else Suffer the just Demerit of their Evil Deeds; For he is the revenger, to execute wrath upon him that doth evil.*

And now from what has been said, I hope it will appear, that 'tis the unquestionable Duty of every good Christian, *to be subject to the Higher Powers;* and if so, then I shall proceed to prove,

2. That

2. That 'tis not only our Duty, but our Interest also, so to do. To this end, let us consider; *First*, That for the most Part, those Seditious Attempts which are made upon a Government, are brought about by the most violent and destructive Means. *2dly*, That they generally prove Fatal to those who manage them.

1. If we consider the Means which are made use of to unhinge a settled Government; Are not they such as produce Confusion and Disorder of Thought, Terror of Conscience, and shipwreck the Content and Happiness of a Man's Life? Do they not engage him in Desperate Attempts, and hurry him on, from one degree of wickedness to another? And is it not much better, to live under some uneasy Circumstances, than to hazard our present Enjoyments, for the uncertain hopes of improving our Condition hereafter, and to be an Innocent and Peaceful *Nathanael*, rather than a subtil and politick *Achitophel*? Besides are not the disturbing the settled Peace of a Nation, and setting a whole Kingdom

into

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into a Flame, Sins of the deepest
Die, big with the most monstrous
Crimes, and the Parents of a Numerous
and Destructive Issue? Shall I describe to
you those Rapes and Murders, that
Devastation, Bloodshed, and Sacrilege,
which are the inseparable Attendants of
a Civil War? Alas! the Annals of
our former Commotions, are in every
ones Hands, and so well known, that
they may supersede my Labour; and
we have learned this Lesson by dear-
bought Experience. "That though
" *Civil Wars* are generally begun
" under Specious Pretences of Reli-
" gion, Liberty, and Property; yet
" they are carried on with the utmost
" Violence and Cruelty, and end in
" the most servile Slavery, and utmost
" Contempt of all Laws Humane and
" Divine". And therefore, many who
were deeply engaged in that *detestable*
Rebellion, heartily repented of it,
when they came to be sensible, what dis-
mal Consequences it produced. The *Hi-*
storian tells us, that the peaceable Reign
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of *Augustus* was chiefly owing to the Remembrance of the past Evils the *Romans* suffered during their *Domestick Contentions*; and the best Use we can make of our Misfortunes, is to learn to live peaceably under that Government Providence has placed us; and to *submit our selves to the higher Powers*; especially considering,

2. That Seditious Attempts against the settled Peace of a Government generally prove fatal to those who manage them. For the Providence of God in a more particular Manner watches for the Preservation of *Princes*, and infatuates the Councils of *Rebels* and *Traytors*; so that the greatest part of those numerous Conspiracies, which are contrived by wicked and ungodly Men prove Abortive; and tho' they may go on prosperously at first, and for some time pride themselves in successful Villany; yet at the long run, the Justice of God will overtake them; it has Iron Hands, tho' it has Leaden Feet; and the longer Punishment is delay'd,
the

the more heavy and intollerable it will be. Besides, the Welfare of Societies is of so great Concern and universal Influence, that the Providence of God is more particularly engag'd in their Defence, and will not suffer that Hedge which he has set about them, to be trampled down, by every daring and insolent Rebel.

And now having laid down the Doctrine of Obedience to *the Higher Powers*, and *Subjection* to those whom God has set over us, and placed it in as clear a Light as possibly I could; and inforced it with the most powerful Motives; I come in the last place to make some Improvement of what has been said, with relation to the present *Solemnity*.

And from these Principles which have been laid down, 'twill plainly appear,

1. How unjustifiable the late Rebellion against our most Gracious Sovereign King GEORGE is.

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2. How

112. How great Reason we have to be thankful for the timely Suppression of it.

113. Which are the most proper Ways of expressing our Thankfulness to God for our Deliverance from it, and its Pernicious Consequences. And,

114. How unjustifiable the late Rebellion against our most Gracious Sovereign King GEORGE is.

For since our Government is confess'd on all Hands to be a *limited Monarchy*, in which the Succession to the Imperial Crown of these Realms, stands limited to the next Protestant Branch of the Illustrious Family of the STUARTS; our present Sovereign King GEORGE, must needs have an undoubted and *Hereditary* Right to the Crown he wears. For if in an *Absolute Monarchy* (as France is) the Succession to the Crown stands limited to the *Male-Heir*; much more with us, should

should the Government of a Protestant People, be limited to the next Protestant Prince of the Blood.

Thus it has been in most Nations since the Beginning of the World; their Government has receiv'd considerable Alterations, according as the various Circumstances of Affairs, and the Publick Good did require.

Even the Government of God's Peculiar People, the *Jews*, underwent several Revolutions. And thus it will always be; For Bodies Politick, as well as Natural, continually undergo a gentle (tho' insensible) Change. Power like the Sea, gaining in one Part of the Constitution, what it loses in the other: As when one Scale is depress'd, the other necessarily mounts up.

Upon this Foot, our Allegiance in the Two last Reigns stood: And 'tis upon this Account, that Men of all Orders and Degrees have Recognized His MAJESTY'S Title, both before, and since His *Accession to the Throne*; and volun-

voluntarily and willingly took the Oaths of Allegiance, and Abjuration ; which I cannot imagine how any Man , who acts by Principles either of Honour or Conscience can do, who is not satisfy'd that KING GEORGE is the Rightful and Lawful King of these Realms.

I shall therefore take it for granted, that all True Sons of the Church of *England* are loyally affected to His MAJESTY ; and that our Practices will bear Pace with our Professions. Sure I am, that our Principles incline us so to do : For tho' some Men would impose upon us those absurd Notions of an *Indefeazable Right*, and an *Unlimited Obedience* ; yet were they never own'd by the *Church of England*, and are directly inconsistent with a *Limited Monarchy*.

We own our selves oblig'd to give our Prince as much Honour, Duty and Obedience, as is consistent with the Enjoyment of our Liberties and Properties, and the Preservation of our Excellent

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cellent Constitution, both in Church and State; and there is no Good Prince who will desire more. And therefore, since under the present Government our *Constitution* is preserv'd, our Religion supported, and we enjoy our *Liber-ties and Properties*; we are oblig'd to behave our selves with all manner of Duty and Allegiance.

'Tis not every little Error in the Management of Publick Affairs, or the personal Faults of our Governors, which will justify us in letting loose our Tongues against them, much less in employing our Hands in Resisting their Authority: For even the best Governments will have some Imperfections. All Bodies, Natural as well as Politick, have their *peccant Humours*: But these must be born with, provided they do not strike at the Being of the *Constitution*; and may be remedied by milder and more safe Methods, than those of Rebellion, Civil War, and Resisting the Supreme

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Supreme Power; which are the worst Evils which can befall a Nation.

We have most of us heard our Forefathers relate the Miseries which the late *Civil Wars* brought upon us; and we have lately had a Taste of the same bitter Cup our selves, during those Commotions which have been rais'd in the Remote Parts of our Kingdom; which have produc'd so many mischievous Consequences, that our Country still groans under them.

And therefore, let me beseech everyone that hears me this Day, to study those Things which make for Peace, and not only to behave himself quietly, peaceably, and loyally, under the Government; but to do what in him lies, to engage others also, to follow his Example; and to avoid carefully those *Firebrands*, who endeavour to run all Things into Confusion, and by their unchristian Heat, and intemperate Zeal to set the whole Kingdom on Fire, that they may warm themselves by the Flames.

And

And if so, then

2. How great Reason have we to be thankful to God, for the timely Suppression of the late Rebellion? For if there had not been a timely Stop put to our *Domestick* Commotions, in what a miserable Condition had this Nation been? Let those Persons tell you, who liv'd near the Scene of this Tragedy; what Horror and Confusion, Rapine, Murder, and Contempt of all Laws, Human and Divine, diffus'd themselves thro' the whole Country. And how much more terrible and pernicious had this Desolation been, had the Contagion spread it self farther, and infected the whole Kingdom? It's evident from History, that no Wars are wag'd with so much Inhumanity and Cruelty, as those which proceed from Domestick Contentions; and therefore, how great Reason have we to praise and magnify the Name of God; who in his wonderful Mercy, restrain'd that Spirit of Faction and Sedition, Rage and Fury,

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which

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which was gone out amongst us? Let us consider,

3. By what means we may best express our Gratitude, for these invaluable Mercies vouchsaf'd unto us.

And what will better become us, than first to join together in Heart and Voice, in paying our Thanksgivings to our God, who still continues to do good unto us, and has in a wonderful manner preserv'd us, tho' we provoke him by our repeated Transgressions, and continue in open Rebellion against him. Who has deliver'd us from the worst of our Enemies, our selves; at a Time when we were pulling down upon our Heads, all that Misery and Ruin, which our worst Enemies could wish us; when we were Calling in a Foreign Power, making Shipwreck of our Holy Religion, and submitting our Lives and Fortunes to the Will of an Arbitrary Conqueror.

And since God has been pleas'd to put a timely Stop to these Evils, to open our Eyes, and to restrain the Madness of
the

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the People; what shall we render unto the Lord for these Benefits, and for his Mercies to us the Children of Men? Let us take the Cup of Salvation, and bless the Name of the Lord.

And let us not rest in a verbal Acknowledgment, but go on to shew our Serious Sense of God's Mercies, and Gratitude for them, by a quiet and peaceable Demeanor under the present Government our selves, and promoting it in others.

To conclude; to our *Praises*, let us add our *Prayers* to God: " That he
" would Bless our present Gracious So-
" verain King GEORGE, with Health
" and long Life; that he would pro-
" tect him from all Dangers, prosper
" all his Consultations for the *Publick*
" Good, counsell his Counsellors, and teach
" his Senators *Wisdom*; that he may have
" the Hearts of his Subjects, and Victory
" over his Enemies; Peace in this
" World; and after a long and prospe-
" rous

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“ rous Reign, an Eternal Crown of
“ Glory in that which is to come.

*Which God of his Mercy Grant, for
Jesus Christ his Sake. Amen.*

F I N I S.



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